

the Alliance Weekly

MARCH 27, 1957



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1957 THE EDITORIAL VOICE

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By DR. S. A. WITMER

THE FOURTH R

Over ten years ago the *New York Times* conducted an inquiry into the historical knowledge of college students. Among the disheartening results it was discovered that 25 per cent of 7,000 students did not know that Lincoln was president during the Civil War; 30 per cent didn't know that Wilson was president during World War I, and 84 per cent couldn't think of two contributions Jefferson made to American thought and life.

On the other side of the continent, a test was given to 11,000 high school juniors "designed to contain only those items which the test makers felt to be a minimum that would be expected of pupils in the way of basic facts, knowledges and skills." Eighteen per cent didn't know how many months there are in the year and 9 per cent didn't know how many three-cent stamps you can buy for seventy-five cents.

Unquestionably the Three R's in basic education—reading, writing, and arithmetic—have taken quite a beating by the educational theorists who are prejudiced against everything traditional. The real sufferers are the youth. The victims show up in college as retarded readers, unintelligible scrawlers, and fifth-grade mathematicians. Oliver LaFarge says: "A major examination question, calling for several pages of answer, is a pure horror. The reason for this is clear in their contorted faces as they put pen to paper. It is painfully clear when one reads their exams. *They can't write.* . . . They cannot spell, punctuation is quite beyond them . . ."

But there is a more serious deficiency than skills in the Three R's. There is a fourth R, and its loss in American education is leading to tragic consequences. The fourth R is morality. Stemming from the strong Christian content of education during the Colonial period, it persisted through the nineteenth century, even when the religious element was waning. The popular McGuffey readers are an example of the classical moral content of education during the past century. For the greater part of the past century, a full half of the school children learned to read from them. Indirectly and directly, children were taught moral distinctions. The conscience, as well as the purely mental capacities, was educated.

To see how far we have come we should be reminded that the first aim of the Puritans in providing education

was "to attain at least as much as to be able duly to read the Scriptures . . . and in some competent measure to understand the main grounds and principles of Christian religion necessary to salvation." This was the law of the New Haven Colony setting forth the legal responsibility of deputies! The Westminster Catechism formed the backbone of religious instruction. Cubberly says that "teachers drilled their pupils in these as thoroughly as on any other subject . . ."

In our day there has been a stress on stimulating interests at the expense of developing conscience. The prevailing educational philosophy is opposed to any external authority imposed on the child. The concepts of sin and punishment are looked upon as outmoded. The new education finds its only basis for morality in the child's self-interest and the welfare of the group. Discover the child's native aptitudes. Follow his desires. Develop his interests. No matter how young, let the child be the judge. I once asked a principal at what age he thought a child is able to select his own learning experiences in school. "At the age of five," was his reply.

John Dewey's philosophy, which has been dominant in American education, denies that there are any eternal truths. Truth is always relative. Neither is there a soul created in the image of God and marred by sin. Children are not born with minds. Man is not essentially a moral creature. He is wholly a biological organism. It follows that there are no fixed moral laws nor any distinctions of right and wrong based on the nature of a holy, transcendent God. Dewey insisted that human nature itself is the only source of workable moral guides.

With the emphasis on self-interest and social adjustment and the disregard for eternal moral law, a lot of teen-agers are growing up physically mature for their age, educationally retarded in terms of discipline and basic knowledge, but with the consciences of morons. They have stimulated desires without moral controls. This explains the unrestrained frenzy of the rock-and-roll madness. It also goes far to account for the record of juvenile delinquency. By this time there are many parents who also are the victims of such education.

All of this is relevant to Christian parents and the Bible-believing church in the great task of rearing children. The home and the church must compensate for the lack of sound moral instruction. What is disturbing is that many youth who profess to believe in Christ seemingly have little or no conscience about sin. They can cheat in school, tell white lies, read dirty literature, indulge in sensual, worldly practices without guilt.

There must be greater stress on preregeneration training of the conscience. The moral law was a schoolmaster to bring Israel to Christ. It still has a place in the education of children to bring them to see their need of Christ. There must also be a stress on a valid experience of regeneration by which the life is recreated and the conscience sensitized by the mighty power of the Spirit. Finally, there must be sound, thorough, ethical instruction of those who believe.

Three Evidences of The Baptism of the Holy Spirit

By REV. R. M. KINCHELOE, B.REL., A.B.

LIKE the Ephesians mentioned in the nineteenth chapter of Acts, the average Christian does not know that God has given the Holy Spirit to dwell within him—spirit, soul and body. Why? He hears little or nothing about this experience from his pastor and he does not study the Bible enough to hear God speak to him personally. Some Christians have heard of the deeper life and have learned the terminology but still have never entered into it. They know nothing of the initial crisis nor have they experienced the life that follows.

Had it not been for a spiritual crisis in the life of A. B. Simpson subsequent to his conversion there would have been no Christian and Missionary Alliance.

There are three reasons for many Christians lacking this experience and knowing so little of the intimate relationship with Christ which comes through yielding to the Holy Spirit. Some church members are not saved and are therefore not in a position to receive Him, for Jesus said that He is "the Spirit of truth; whom the world cannot receive" (John 14:17). Others have never asked the Father, for Jesus said, "Every one that asketh receiveth" (Luke 11:10). Still others have not become desperate in their seeking, for Jeremiah said, "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). This wholehearted seeking includes a willingness to obey, for He is "the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).

There are three evidences by which the Holy Spirit makes known His indwelling.

The Word is the ground of His coming to abide. It bears witness

to the Spirit's work. You will notice at once when you are baptized with the Holy Spirit that the Bible becomes a new Book. The Holy Spirit teaches you in His infinite wisdom (John 14:26), reminds you lest at any time you should slip away from the things you have heard (John 14:26; 16:4; Heb. 2:1), convicts you of sin so that your conscience is kept sensitive to His gentle whisperings (John 16:8), guides you into all truth so that you are kept from erroneous and harmful interpretations of the Word (John 16:13), and shows you things to come (John 16:13). That is, He gives you insight into the prophetic sections of the Word so that you are prepared to warn men to flee from the wrath to come and you yourself are ready to stand before the judgment seat of Christ.

The Holy Spirit witnesses to the reality of Christ's indwelling presence (John 15:27) so that "Christ in you, the hope of glory" (Col. 1:27), is more than a slogan or a theological truth. Christ will mean more than One from whom you have received a pardon; He will become a living, personal, intimate, indwelling reality—more necessary than the air you breathe. You will not only be conscious of being in Christ and thus free from condemnation (Rom. 8:1), but you will realize that Christ is in you (Rom. 8:10). Not only have the Father and the Son come in to abide (John 14:23), but the Holy Spirit has even made your body His

temple (1 Cor. 6:19). All this is promised by the Word which enables you to *know*.

The next evidence of the baptism of the Holy Spirit is seen in *the walk* of the believer. The graces of the Spirit enable you to *be*, and they are also called the "fruit of the Spirit." God is more concerned about what you are than about what you do. He is more concerned about your attitudes than your acts. He is more concerned about the graces of the Spirit than about the gifts of the Spirit. "Though I have the gift of prophecy," said Paul, "and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing" (1 Cor. 13:2).

"The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, 23 A.S.V.). These are like sections of an orange—each one complete in itself but all necessary to make up a single orange. The expression "fruit of the Spirit" is singular, implying that we must have all or none.

In fact, all nine parts are merely different ways of saying the one word "love." *Love* is God living and working out that which He has worked into our lives. *Joy* is love overflowing into thirsty souls about us. *Peace* is love resting in the finished work of the cross. *Patience* is love enduring "all things without murmurings." *Kindness* is love working out the inworked salvation (Phil. 2:12). *Goodness* is love manifested in uprightness of heart and life. *Faithfulness* is love ever on the job. *Gentleness* or meekness is love's sweet reasonableness. *Self-control* is love governing or mastering the de-



Mr. Kincheloe is teaching in Western Canadian Bible Institute. After serving for several years as a pastor, first in Atlanta and then in Birmingham, he was six years in the Mullen Institute in North Carolina.

sires and passions of natural man.

True Christian character is produced by the Holy Spirit and the fruit of the Spirit is the manifestation of this character. The only way to live truly in the dispensation of grace is to bear this fruit constantly, for "against such there is no law" (Gal. 5:23). Then it is possible to say "To me to live is Christ" (Phil. 1:21) and "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2:20 A.S.V.). Let us therefore walk in the Spirit.

The third evidence of the baptism of the Holy Spirit is seen in the gifts of the Spirit. They are the divine enablings for the work of the believer in the great task of world evangelization and the preparing of the Bride for the coming of her Lord. While this evidence may be considered less important than the first two, it is nevertheless essential. First things should be put first, but everything essential should be included. It would be very selfish of a Christian to stop short of service, and since the gifts of the Holy Spirit are the equipment of the Lord for real spiritual service, how can we be blessed if we omit them? We have

seen all too clearly the futility of working for the Lord in our own strength.

God never planned for His church to be without these gifts, and this is the reason for the clear teaching in the twelfth chapter of First Corinthians which gives us a list of nine gifts prefaced by these words: "The manifestation [evidence] of the Spirit is given to every man to profit withal" (12:7). The words "every man" found in verses seven and eleven are the key to the first eleven verses, and the words "one" and "another" occurring ten times in these verses give the same idea; that is, the thought here is directed to individual members of the Body of Christ and the nine gifts are conferred upon individual members of His Body.

The latter part of this chapter is written to and about the whole Body of Christ, and verse twenty-seven is the key. The nine classes of gifted men are listed in verse twenty-eight and in Ephesians 4:11 as follows: apostles, prophets, evangelists, pastors-teachers, miracle-workers, those having gifts of healings, helpers, administrators, and speakers in tongues.

These men are equipped for their place by the gifts of the Spirit, and these nine gifts fall into three groups. The divisions are indicated by the use of a different Greek word for "another" (*hetero*) between the groups. The first group lists two gifts related to the mind: the word of wisdom and the word of knowledge. The word of wisdom is literally speech full of God's wisdom under

(Continued on page 6)

Some Council Features

Musical features of the 1957 General Council, meeting in Charlotte, North Carolina, May 15-21, will include the Preachers Chorus, the Chorale of the Nyack Missionary College, and music from the Toccoa Falls Bible College.

Dr. R. R. Brown will conduct the Preachers Chorus which will sing at all the public services of the Council. Now in its thirty-eighth year, the Preachers Chorus is famed for its interpretive singing of the grand hymns of the church. Chorus members and others who will participate this year are requested to write to Dr. Brown at 2006 Douglas Street, Omaha 2, Nebraska.

The Nyack Missionary College will have the entire program on Saturday evening, and a musical prelude will be given by the Toccoa Falls Bible College on Sunday evening.

A leadership conference for both Sunday school and youth work will be held in a pre-Council session on Wednesday, May 15, at 1:30 P.M. Miss Mavis Anderson, National Sunday School Secretary, and Rev. W. B. Blackford, National Youth Secretary have planned a program of inspiration and workshops in these fields.

A missionary exhibit will be on view before and after the evening meetings and on Sunday in the Park Center Auditorium.

Early morning prayer services will open each Council day beginning Thursday, May 16, at 6:30 A.M. These meetings will be devoted to intercession for the Council and for the world-wide work of the Society.

VOLUME 92 NUMBER 13

the Alliance Weekly

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Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WEEKLY, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reilly Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing.

(Printed in U. S. A.)

The 102 New Missionaries

THE ALLIANCE WEEKLY is happy to present in this issue a special insert showing the pictures of the "102 new missionaries"—which actually turned out to be 103! Every department had some share in sending them to the fields: The Foreign Department who so carefully selected them; the Travel and Purchasing office, who filled in hundreds of forms for passports and visas, secured steamship or air bookings and ordered tons of supplies; the Home Department, who publicized the program in the churches; the Finance Department, who made innumerable calculations and wrote hundreds of checks, adding to their books accounts for 103 adults and 51 children. And you who prayed earnestly for them and gave so generously toward their support also shared in this advance.

We realize, however, that all this is but preliminary. What is needed now is the exercise of the "master secret"—prayer, that they might experience a rich anointing from the Holy Spirit for their service.

Extra copies of this issue, or the insert alone, may be ordered from Christian Publications, Inc., Third and Reilly Sts., Harrisburg, Pa. Price, 10 cents each.

The Master Secret of Missions

By REV. GERALD W. WELBOURN

MISSIONS is that reaching out to bring lost men back into fellowship with God. The greatness of such a task is staggering. To join with God in His redemptive plan to rescue men from Satan's grip, to save them from eternal punishment and to prepare them for heaven is an enterprise which beggars description. It reduces all other occupations to a place of relative unimportance. Whether it be to the neighborhood or to the nations, missions is man's highest and yet gravest responsibility.

In his First Epistle John declares "the whole world lieth in wickedness" (5:19). Translated literally that reads, "The whole world lieth in the wicked one," or "the lap of the wicked one." All people are being lulled to sleep in the lap of Satan and are in his power. The love of God in the hearts of redeemed men reaches out to awaken and deliver them. This is the Christian motive in missions.

To be successful in God's work we must do it in God's way. In Matthew Jesus instructed His prospective workers in missionary methods. Pointing to the multitudes thronging Him, in compassionate love for them He said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (9:37, 38). In everyday language He said, "The time is ripe; the task is overwhelming; the workers are few. Pray that laborers will be forthcoming to reap this spiritual harvest."

Today the task is still overwhelming. The laborers are still few. The master secret of missions is desperately needed now. Christ's first instructions were not to form a committee to study the matter. He did not tell His disciples to take up an offering. He told them plainly and

simply to pray. All truly successful missionary endeavor must be born of prayer. We organize; God says agonize. We plan; God says pray. Prayer is the mighty weapon of missions.

Psalm 2:8 reveals the mighty scope of prayer power: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ezekiel 36:37 reaffirms this principle: "Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock."

We are no match for Satan's wiles. Our organization he laughs at; our plans he mocks; but our praying terrifies him. Prayer smashes his kingdom. It sets forces to work that release men from his grip.

In a day when the work of God was at a standstill Daniel set himself to seek the face of the Lord in prayer. Soon God touched the heart of Darius, the heathen king. Money was released to meet all expenses for the re-establishment of the temple. Hudson Taylor discovered this Bible principle. Not willing to take funds from other reliable mission boards, Mr. Taylor covenanted to tell only God about his needs. By this method five hundred new missionaries were sent to the field during six depression years.

Dr. Simpson also believed and practiced this method. He used to tell about a group of saintly women who banded together to pray money


loose for missions. Their efforts were concentrated on a group of wealthy men in the community. One of the men, although he ridiculed prayer, left one million dollars in his will for missions. Prayer is that combination which opens the door to the vault of God's mighty resources.

Were not Paul and Barnabas thrust forth by prayer? Did not Jesus spend a night on the mount before calling forth His own disciples? Was not Samuel, God's mighty prophet, born in the womb of prayer?

If recruits are sent out to the mission field without being prayed out, they will most likely fail. But laborers which the church of Jesus Christ prays out will succeed despite all Satan's opposition. Passionate, prevailing prayer will get missionaries to the field. Jesus said, "I will build my church." Prayer is His method.

A veteran missionary who has had forty years' experience in French West Africa recently related this experience. After fifteen years of pioneering, there were missionary graves but no converts. In desperation a young missionary cried out, "O God, give me men at any price." A short time later disease put that missionary into a premature grave. Satan seemingly had triumphed. The news was flashed to one of the Alliance camp meetings in session in America. The burden of prayer came upon the people. Services were cancelled as people travailed in prayer for a mighty moving of God in Africa. God heard and answered; Satan was defeated. Men almost immediately began to turn from heathenism to Jesus Christ.

Is it true that this whole world of men and women are lost, in the grip of Satan? Is it true that God longs to rescue lost men from Satan's power? Is it true that prayer is


In this stirring appeal for renewed devotion to prayer as the essential element in missionary advance, Mr. Welbourn voices the burden that is upon the heart of every pastor to whom fulfillment of the Lord's Great Commission is a burning passion. Mr. Welbourn is pastor of one of the Alliance churches in Allentown, Pa.

God's primary weapon? Is it true that prayer recruits men, releases money, opens doors of successful service?

It is all true. It is time, therefore, for Christians everywhere to lay aside all that is superfluous. It is time for Christians to bend low before God in prayer, that people might be delivered from Satan's dominion into the kingdom of Jesus Christ.

One way to make our praying practical and specific is to use the Alliance Prayer Manual. Imagine the great missionary impetus around

the world that would result from every Christian praying daily for every preacher, every church and for every missionary and station listed. All missionary quotas would be met; no money would be lacking. Missionaries would have good success. A renewed interest in missions would burn in the hearts of men everywhere. Countless more people would hear the message of the gospel and be saved to the glory of God.

Prayer is God's secret of missionary success. It is available to all of us who dare to use it. ♦ ♦ ♦

Three Evidences of the Baptism of the Holy Spirit

(Continued from page 4)

the impulse of the Spirit of God. This is what Paul meant when he said, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory" (1 Cor. 2:7), and this wisdom comes only by revelation (verse 10). The word of wisdom is not a highly developed intellectualism but a revelation of God's purpose and plan in redemption as contrasted with human philosophy. It includes the past, present and future and accommodates itself to the commonplace things of life. James makes it practical by saying, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (1:5). The true test of any wisdom which we might have is the written Word. Any wisdom or special "leadings" contrary thereto are not of God.

The word of knowledge is insight or illumination on truths already revealed. Thus, while wisdom belongs to the prophet, knowledge belongs to the teacher. Knowledge may also be imparted supernaturally, informing God's messenger of facts he would not otherwise know. For instance, the boy Samuel received a word of knowledge concerning Eli and his house; Ananias received a word of knowledge about the newly converted Saul of Tarsus, giving his name, address and spiritual condition.

The second group lists five gifts

which are related to faith; and they are faith, gifts of healing, miracles, prophecy and discerning of spirits. Faith here is not saving faith or faith of doctrines, but it is faith for miracles. Thus, it is definitely related to all of the other gifts.

"Gifts of healings" is plural in the Greek, and this gift refers to the healing of different kinds of diseases which need different kinds of healing. Christ healed "every sickness and every disease" (Matt. 9:35), and we are promised the "greater works than these" (John 14:12).

The third great crisis in the life of A. B. Simpson was his realization of Christ as his Healer. After suffering for twenty years from many physical infirmities and after being told by a prominent physician of New York that he would live only a few months, he said, "I became convinced that this (divine healing) was a part of Christ's glorious gospel for a sinful and suffering world, for all who would believe and receive His Word." As a result, Dr. Simpson was instantly and permanently healed.

The working of miracles must be something in addition to healing although some healings are gradual and some are instantaneous miracles. Other miracles were the blindness of Elymas the sorcerer (Acts 13:8-11), the opening of the prison doors for Peter (Acts 12:7-10) and the protection of Paul from harm or death after being bitten by the viper

(Acts 28:5). The God of miracles still lives today! Hallelujah!

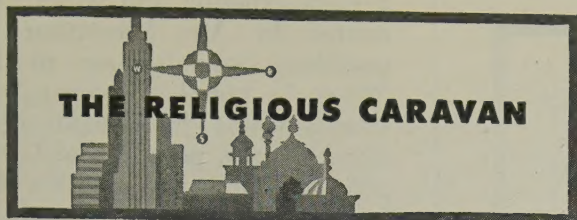
The gift of prophecy includes not only disclosure of future events, or foretelling; but the New Testament prophet is also a forth-teller of the truth. In other words, it is the gift of preaching whether it is for edification, exhortation or comfort. It is the God-given ability to give God's message for the hour under the guidance of the Holy Spirit. What a change this would make in some of our sermons!

The gift of discerning spirits is a discrimination or judging of spirits which enables a person to tell whether a manifestation is of the Holy Spirit or not. This is a most needed gift, especially in times of special outpourings of the Holy Spirit upon the church.

The third group lists two gifts which are related to languages: the gifts of various kinds of tongues and the interpretation of them. There are two extreme views here. One group of Christians magnifies the importance of these last two gifts above all others, making them the only evidence of the baptism of the Holy Spirit, and the other group swings to the other extreme, eliminating them altogether. Both views are unscriptural and lead to a distortion of the truth. Let us seek to honor the Holy Spirit by neither giving them first place nor eliminating them. Let us put the emphasis where Paul puts it when he says, "Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy" (1 Cor. 14:1 A.S.V.).

These gifts are conferred by the Holy Spirit (1 Cor. 12:4), administered by Christ (verse 5) and operated by God the Father (verse 6). Thus they represent an entire and full dependence upon the Trinity in our performance of Christian service.

Let us not doubt what God has done for us. At the same time, let us go forth with the Word as the ground for the personal incoming of the Holy Spirit, manifesting in our daily lives the *walk* in the graces of the Spirit and doing the *work* as empowered with the gifts of the Spirit. Thus by Him, we shall be enabled to *know* Him, to *be* like Him and to *do* the work which He calls us to do. ♦ ♦ ♦



DAVID R. ENLOW, Editor

AT HOME

Bible Memory enrollment reaches 10,960: A total of 3,200 adults and 7,760 youths are registered in the fourteenth annual Bible memorizing course sponsored by the Bible Memory Association, Inc., of St. Louis. Dr. N. A. Woychuk is director. The entrants represent 75 different denominations and sects. Successful memorizers earn a week's free camp in addition to other awards during the course.

Stassen asks 100,000 Sunday school teachers: Harold E. Stassen, special assistant to President Eisenhower for disarmament problems, asked for 100,000 "qualified" Sunday school teachers to volunteer in the next year. By implication, Mr. Stassen took issue with Dr. Wesley Shrader, Yale Divinity School professor who recently described the average Protestant Sunday school as "the most wasted hour in the week." Mr. Stassen referred to it as "the child's best hour."

Congress gets second Good Friday bill: A second bill to make Good Friday a national legal holiday was introduced in Congress. It is sponsored by Rep. Kathryn Granahan (D.-Pa.). Her late husband, Rep. William T. Granahan (D.-Pa.), sponsored a similar measure in the 84th Congress.

Labels religious boom "spiritual aspirin": A great deal of the current religion boom is just so much spiritual aspirin, Rev. John E. Burkhart told University of Southern California students at a chapel service at Los Angeles. "It doesn't cost much, doesn't do much, won't hurt much and isn't worth much," he said.

ABROAD

Budapest paper warns Reformed Church: A warning against attempts by "counter-revolutionary" leaders to gain control of the Hungarian Reformed Church was sounded by *Nepakarat*, Budapest daily. The Reformed Church is the largest Protestant body in the country.

Liberians respond to Cleveland pastor's ministry: At a luncheon during the week of meetings with Rev. Howard O. Jones, pastor of Cleveland's C. & M. A. Smoot Memorial Church, Liberian President William S. Tubman said: "I had great spiritual inspiration in Dr. Jones'

sermon. . . . There has been a great revival here." About 400 decisions for Christ resulted from the meetings. From Liberia, Pastor and Mrs. Jones journeyed to the Gold Coast and Nigeria. They return to Cleveland in April.

Church shocked over refusal of visa to Dr. Carpenter: Church groups in Johannesburg, South Africa, were shocked at the government's refusal of a visa to Dr. George W. Carpenter, an American missionary leader who once criticized working conditions for Negroes in South Africa. Dr. Carpenter, a Baptist, is Africa secretary of the International Missionary Council in New York.

PEOPLE SAY

Alfred E. Driscoll, governor of New Jersey from 1947 to 1954: "The Christian church carries more striking power and in the long run will have more influence than all of our great armies and all of our weapons of war."

PEOPLE

Negro pastor gets distinguished service award: Dr. O. Clay Maxwell, Sr., pastor of Mount Olivet Baptist Church in New York, is the first Negro to receive the Distinguished Service Award of the Protestant Council of the City of New York. The award was unanimously voted at a meeting in New York of representatives of the 1,700 churches and 30 denominations which constitute the council. Dr. Maxwell was instrumental in the council's invitation to Dr. Billy Graham to conduct an evangelistic crusade in New York this spring.

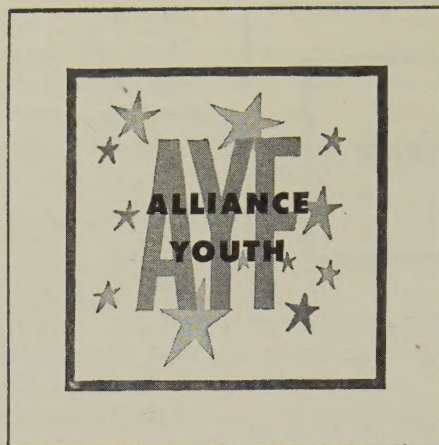
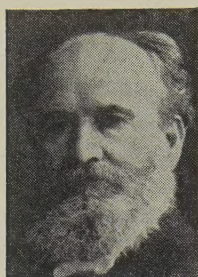
Woman retires after seventy-four years as Bible teacher: Ninety-year-old Mrs. Hannah McIlrath, of New Castle, Pa., has retired after serving for seventy-four years as a Bible teacher and Sunday school officer. Her long teaching career began in Belfast, Ireland, continued in Pittsburgh, Pa., and wound up in New Castle. A member of The Christian and Missionary Alliance, she is the mother of an African missionary. Three granddaughters are in foreign service and two grandchildren are preparing themselves for Christian work.

Dr. John Brown, University founder, dead: Dr. John Edward Brown, Sr., founder of John Brown University at Siloam Springs, Ark., died at his home in Leucadia, Calif., February 13. He was seventy-seven years old.

ODDITIES IN THE NEWS

Pastor seeks forty million stamps: Rev. L. A. Klausen, pastor of Utterslev Lutheran Church, Copenhagen, Denmark, launched a campaign to collect 40,000,000 cancelled stamps from Copenhagen business offices. He hopes the sale of these will provide a quarter of the funds necessary to build a new church. Danish law provides that if a quarter of the cost of erecting a church is raised privately, the State will pay half the total cost. The remaining quarter may be borrowed.

Dr. Simpson



WELDON B. BLACKFORD, Editor

A Man Every AYFer Should Read About

Alliance youth will discover a real source of spiritual help and pleasure in becoming acquainted with God's great servants of past years. Their biographies will unveil a wealth of spiritual experience so often looked for by youth. The struggles these men faced when they were young are oftentimes the same spiritual struggles AYFers face in these crucial years.

The bookshelves are lined with the biographies of such spiritual giants; however, there is one biography every AYFer should read. The man is among God's great servants of the twentieth century and the founder of our movement, Dr. Albert B. Simpson. He is described as one who lived his life within that inner circle where George Müller, J. Hudson Taylor and other such men lived.

Every AYF library should have a copy of the biography of Dr. Simpson. The book entitled *Wingspread*, written by Dr. A. W. Tozer, is such a biography and may be purchased through our publication house.

I recently discovered I had in my possession the testimony of a man who was personally and intimately acquainted with Dr. Simpson—William T. MacArthur. I invite you to read parts of an interesting editorial he wrote relating his impressions of Dr. Simpson:

"When Mr. Simpson delineated the vision God had given him of an alliance of all God's truly heaven-born people, for the evangelization of the world and the study of what he termed neglected truths—the baptism of the Holy Spirit, divine heal-

ing and our Lord's return, my soul responded and I felt that I had found something I had dreamed of; but I did not know that such an organization was in existence. . . . There are few living who knew A. B. Simpson as an evangelist. Once at Old Orchard (Maine), when he asked me to take the last evening service of the convention, I begged him to remain and take it himself. He said, 'MacArthur, if I were going to take the service tonight I would spend this entire afternoon with God, not in seeking a message, but in giving birth to souls. Then when I came before the audience I would call my children and they would come to me because I would know they were there.'

"I remember once at Old Orchard at a workers' meeting where everyone was supposed to tell what was the greatest thing the Holy Ghost had done in his life Mr. Simpson said the greatest thing the Holy Spirit had done for him was to quicken his 'poor, stupid mind.' From this it seems evident that the baptism of the Spirit he had received had completely reversed conditions."

1957 AYF Guide

Bible Reading Plan for School Days

April 1-5

Monday Genesis 29
Tuesday Psalm 32
Wednesday Mark 3:7-19
Thursday Psalm 79
Friday Acts 17:1-14

Dr. Simpson is acknowledged as a great expositor and writer. It is related by Mr. MacArthur that preaching was irksome to him. "When he preached extempore (as was his custom) his thoughts poured into his brain, piling up and struggling for expression, until the effort to hold them in check and give utterance to them in their proper succession exhausted him. This accounted for his habit of weaving from side to side while preaching."

Another who knew Dr. Simpson described him in this manner: "He was God's man doing God's work and will in God's way and in God's time."

I would urge every AYFer to study the life of our godly founder, read his books and learn his songs, for God has given us a spiritual heritage that is worth knowing about.

The Contest Corner

There is no substitute for well-planned, interesting weekly meetings in the AYF program.

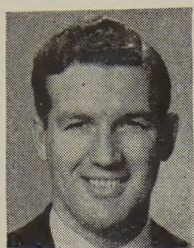
I have seen AYF attendance decline and the group literally fall to pieces because of spiritual decay. And most frequently I have been able to trace the trouble to the fact that the weekly meetings have not been planned carefully.

I have discovered that young people respond to meetings which set before them a spiritual challenge and which offer the greatest opportunity to participate. Meetings that are dull and lacking in interest, with little planning beforehand, have little possibility of succeeding.

I have also discovered that disinterested groups have been revived and attendance has even doubled when a solid program of planned meetings was introduced.

The '57 Program Contest period is a time when every AYF should give serious thought to the matter of preparing the weekly meeting. We urge leaders and AYFers to pray that spiritual blessing may result from each meeting. Although the plan you use may be novel, don't sacrifice the main purpose in your meeting—to bring spiritual blessing to the group and glory to Christ.

India



Elmer J. Entz

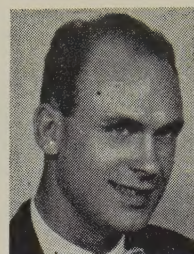


Mrs. Entz†

French West Africa



Mrs. C. J. Moore*



D. W. Bookamer‡



Mrs. Bookamer



Mrs. C. Bossert



D. P. Harvey‡



Mrs. Harvey†



Rose M. Vez



Robert H. Pease

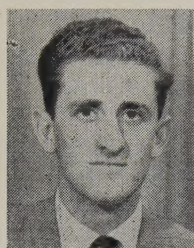


Mrs. Pease



Norma Donnan*

Congo



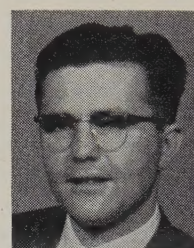
G. E. McGarvey



Mrs. McGarvey



Mildred Gresham



Arni Shareski



Mrs. Shareski

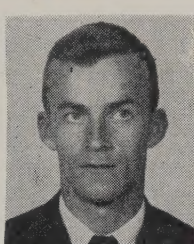


Anna Rempel

Gabon



Lorraine Johnson



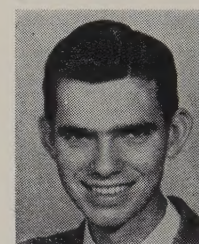
Norwood Hotalen



Mrs. Hotalen



Jane M. Combs



Edia Silvis



Mrs. Silvis

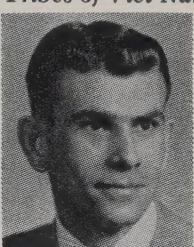
Tribes of Viet Nam



T. R. Stombaugh



Mrs. Stombaugh



Kenneth A. Swain



Mrs. Swain



Robert W. Reed

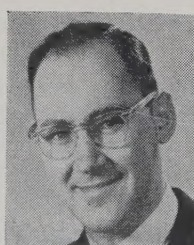


Mrs. Reed

Laos



Mary Forbes



Robert McNeel



Mrs. McNeel



O. R. Gunther



Mrs. Gunther

*Returning to field after extended service in other areas. †Second generation missionary. ‡Parents in home work.

The 1956 Missionary Advance

—103 New Missionaries—

Philippines



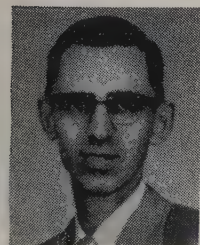
J. O. Johnson



Mrs. Johnson



Frances J. Wolff



Robert R. Hess*†



Mrs. Hess*

NOT since the years 1946 and 1947 have so many Alliance missionaries sailed for the fields.

The decision made early in 1956 to add 102 missionaries to the overseas staff during the year met with stubborn obstacles. Visas in some cases were denied; couples who had expected to be among those sailing had to wait while others took their places. Medical clearances for several families were not received as promptly as was reasonably expected and they were delayed.

Yet it was a year of remarkable victories. Were it possible to compile details of difficulties encountered and overcome through faith during this period, the record would be a rich testimony to God's faithfulness. Actually 103 missionaries received appointment, eight of them veterans who, after an extended period in other work, are again serving abroad. The entire 103 will have sailed by the end of March. In addition, 74 missionaries on furlough returned to their work in 1956.

From the time a person applies to the Foreign Department to be sent as a missionary until he is put "on allowance," he is considered a missionary candidate. During that time he is thoroughly examined by the Foreign Department to determine his fitness. After he has been appointed and has passed required physical tests, the setting of his sailing date and securing passage is contingent upon his obtaining a visa from the bureau of immigration in the country to which he is going. As a rule appointees are engaged in some form of Christian service and they are expected to continue in this until all clearances have been obtained and their date of sailing is quite certain. It is at this point the new missionary is put "on allowance" and is considered an active missionary. This usually takes place within a month of the date on which he leaves.

The new missionaries who went out early enough in the year to enter into the work on their respective fields have been proving themselves true ambassadors of Christ. Many of them have already made sufficient progress in the language to take part in the work.

In the two years following the war, when a number of the fields were being reoccupied and additional reinforcements joined the staff, departures for overseas were like water pouring through the sluice gates of a dam. Much time had been lost. They were all needed to restore the tempo of advance with the gospel. Including those returning from regular furlough, 128 missionaries sailed in the first postwar year, and 176 in the second year. The present advance, however, is an unprecedented increase of the forces preaching the gospel in every part of the world-wide work of The Christian and Missionary Alliance. It brought the level of our total numerical strength at the end of 1956 to a record high—786. That is encouraging, but compared with the urgent needs on the twenty-two mission fields the recent increase is but a token response. As the Lord enables there will be steady progress toward the goal adopted by the General Council of 1,000 missionaries by 1960.

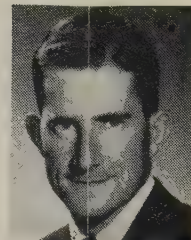
The sending forth is important, but even more important is an increase in prayer that wrests the victory from the dominion of Satan. To be as effective as they should be missionaries must be remembered without fail before the throne.

Missionary income for the past year has kept pace with the added expense involved in the increase of missionary personnel. It was the highest income in the history of the Society, exceeding by 10.1 per cent the income for 1955. The total figure was \$3,178,000, a heartening confirmation of the faith which prompted the bold advance at this critical point in world affairs.

In this issue of THE ALLIANCE WEEKLY pictures of the new missionaries are being reproduced. These pages may serve as a reminder if kept in places of prayer. Used with the Prayer Manual they will help keep in mind the faces as well as the names of these new workers.

Prayer Manuals, single copies or in quantity, may be ordered without charge from Christian Publications, Inc., Third and Reily Sts., Harrisburg, Pa.

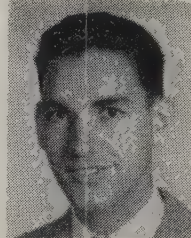
Japan



J. C. Hoagland



Mrs. Hoagland
Indonesia



K. G. Riggenschach



Mrs. Riggenschach†



Dorothy Brant

Viet Nam



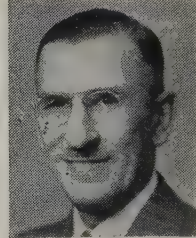
D. P. Bordreuil



Dale Herendeen



Donald R. Furniss



Paul W. Gunther*



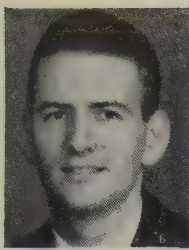
Mary Baker



G.



Bordreuil



Robert T. Henry



Mrs. Henry



Harold M. Collins



Mrs. Collins



Stebbins†



Mrs. Stebbins†



Garth Hunt



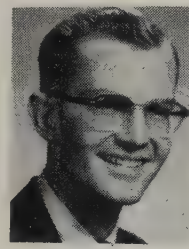
Mrs. Hunt



Janet Roland



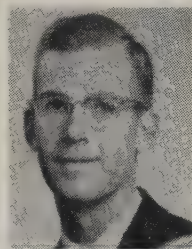
Furniss‡



C. M. Westergren



Mrs. Westergren



Leonard E. Braley



Mrs. Braley



Gunther*



Peter A. Voth*



Mrs. Voth*



Leon B. Gold



Mrs. Gold



R. Enlow



Mrs. Enlow



Samuel Wilson



Mrs. Wilson



Phyllis Schroer



Loptson†



Mrs. Loptson



J. W. McCarthy



Mrs. McCarthy

Ecuador, Cont.



Cecil M. Smith

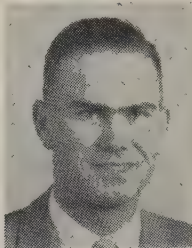


Mrs. Smith



Paul Alford

New Guinea



H. D. Anderson



Mrs. Anderson



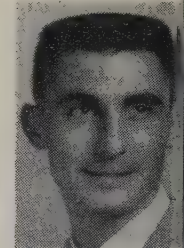
Dr. S. Smith



R. B. Karcesky



Mrs. Karcesky



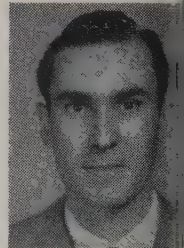
James Sundt



W. H. Young



Mrs. Young



William C. Patton

Chile

When

- India
- French West Africa
- Congo
- Gabon
- Tribes of Viet Nam
- Laos
- Viet Nam
- Cambodia

New Guinea ...

THE CHRISTIAN A
260 West 44th St., New York 36, N.

Colombia



Mrs. Alford‡



R. M. Searing, Jr.†



Mrs. Searing



Mrs. Smit



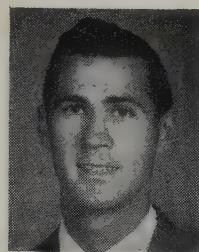
Edward J. Maxey



Mrs. Maxey



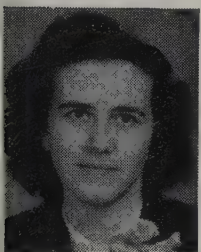
Mrs. Sunda



T. C. Bozeman



Mrs. Bozeman



Mrs. Paul



H. Miller Lake



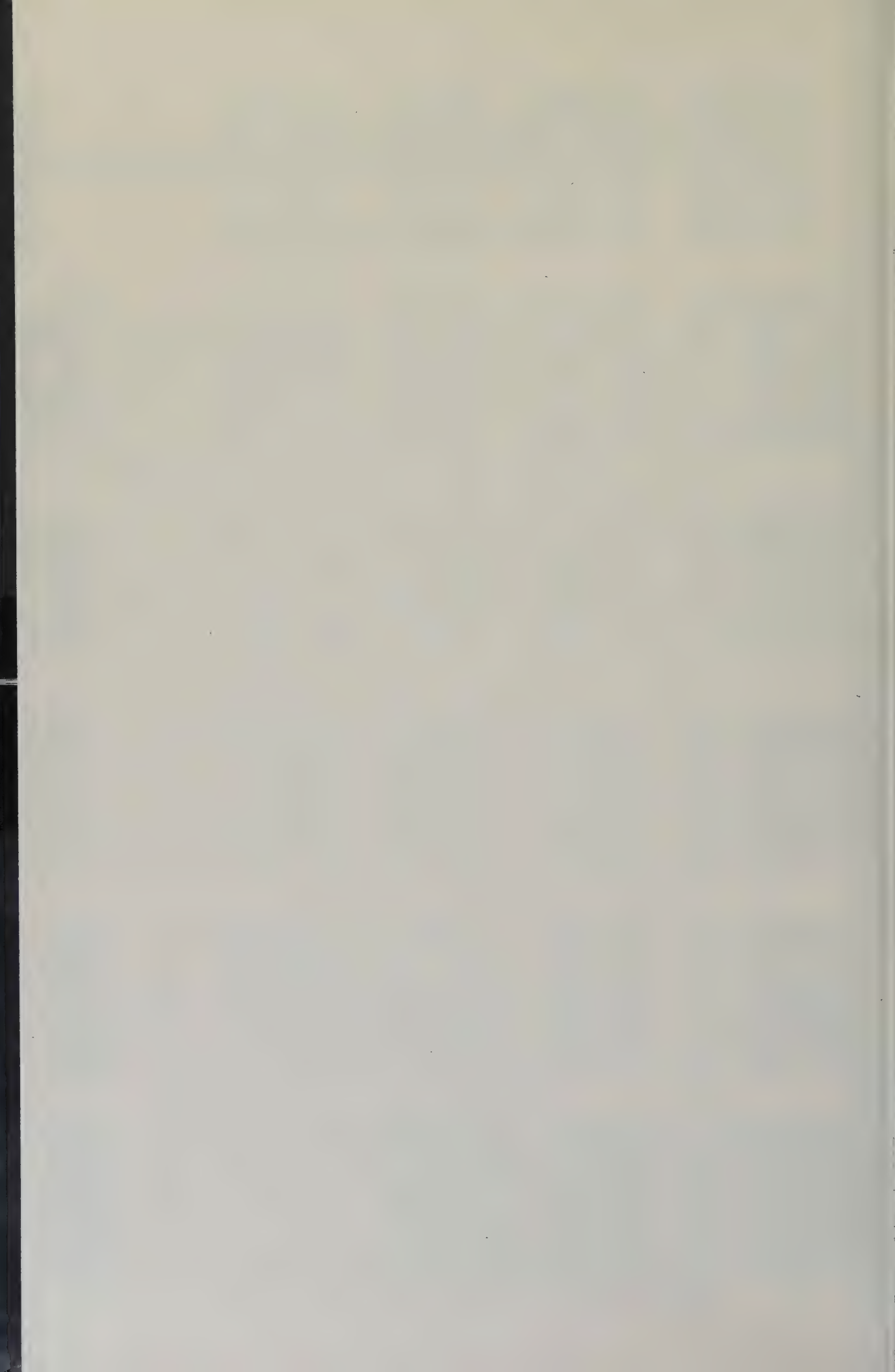
Mrs. Lake‡

ey Went

Thailand	6
Peru	5
Chile	1
Ecuador	8
Colombia	2
Japan	2
Philippine Islands	5
Indonesia	3
.....	18

MISSIONARY ALLIANCE

61 Glenvale Blvd., Toronto 17, Canada





A Heathen Burial

By DOROTHY MOOS, *Tribes of Viet Nam*

Today we attended a heathen burial! All afternoon I have not been able to dismiss the events from my mind. Imagine for a few minutes that you were right here and observing with us this whole affair.

Last Saturday, the brother of Y Sim, our houseboy, died suddenly after only a four-day illness. We think it must have been cholera. This morning we were asked if we would come to the funeral and take some pictures. We were glad to do so for we rarely get more than just a passing glance of such events.

We're arriving at the village now, and first of all we must greet the people that welcome us. . . . Now we can go over to the longhouse where Y Sim lives, up the notched log and into the house where they have placed a clean mat on the floor for us. We sit down. Over there to the right of us are the big bronze Laotian gongs and huge pieces of water buffalo hanging from the ceiling. The people have been sacrificing and calling to the evil spirits for several days now. I'm sure you've noticed all the rice alcohol jars sitting around—at least you have *smelled* them. There is much activity; some guests are eating rice, others are lying around recuperating from days of drinking. The fellows out there on the veranda with huge poles are preparing the frame for carrying the coffin to the grave. Oh, here's Y Sim again. . . . He seems quiet and alone, and we wonder what's wrong. He's not participating in the activity.

"Have you eaten yet, Y Sim?"
"No, not yet; I've been too sad be-

cause of my brother's death." He motions for us to come to the back of the longhouse to see the coffin. He wants us to take some pictures. It's a house-shaped coffin and is covered with printed wrapping paper. There is a string all around the top with many little French flags hanging on it. The guests keep watching us and chatter to each other, but you'll soon get used to that. We're quite an oddity.

More waiting but this time we can't relax. . . . The men are at the gongs again. . . . You'll not soon forget that rhythm they beat out. It's really a din. At last they're bringing out the coffin. Let's see, we've been here about two hours now (and they supposedly were ready for the burial when we came). A group of tribespeople in loincloths struggle under the heavy load of the coffin and the bunglesome bamboo poles on which it is carried. And we follow down the path.

Burials are social events out here—everyone comes! Some are even laughing and apparently having a good time.

Y Sim is right here in front of me. He seems so apart from it all . . . In fact, he looks lonely. (It's warm

in the sun. You'll probably feel baked by the time we return home.) He hasn't been talking much, but as we walk down the trail, apparently his curiosity prompts him to ask, "Amai, how do you say 'I'm hot' in your language?" I tell him, and then we walk on.

Can you hear the loud crying? The coffin is at the grave now (in a clearing in the jungle), and the people are beginning to cry out to the spirits. Everyone is milling around—some are drinking, others are preparing the grave. The wife is there at the head of the coffin, supposedly fanning away the evil spirits. The mother is wailing and cursing the evil spirits for taking her boy away.

"What's that fellow doing over there?" He's opening the coffin. "Oh, surely not now—after he's been dead for four days—and in this heat!" But it's true. . . . There, the lid's off now, and you can see the body wrapped in native blankets and woven mats. Now a lot of the people are working fast putting cooked rice in dishes, peeling bananas, filling bottles with rice alcohol, putting cigarettes, vegetables, big slabs of meat, an axe, dishes, native thread, more rice (uncooked),

A Sre tribeswoman afflicted with leprosy—and without Christ—on a mountain trail

W. E. EVANS



plus all the boy's personal belongings, in around the body!

Look at them over there holding those picture negatives up to the light. They're choosing one of his snapshots to bury with him, too.

They've finished now! They've supplied him with as much as they can. The lid is once more put on. A man steps up to the coffin and smears some blood on it. So much is going on at once that it's hard to catch it all, isn't it?

See those two women cupping their hands by the coffin? They walk away from it now and toward some children. They place their cupped hands on the children's heads and seem to be putting this imaginary something on the children. They believe that the spirits have snatched the souls of their children (whose souls are always weak) and they will die soon, too, unless they grab their souls from the coffin and put them back on the children.

The gongs are starting up again . . . a weird bamboo pipe instrument joins them . . . and there is more loud crying! I'm sure you must be feeling the terrible darkness of this all as we do.

Y Sim is sitting here on a log—still not having a part. Why is that so strange? Well, Y Sim isn't a Christian yet, and as a rule the entire family goes at this thing wholeheartedly. Strangely enough, his family is not noticing his lack of help. He really seems alone. Another amazing thing is that he's not wearing his sacrifice bracelets. For several weeks now he hasn't worn them around our house, but we thought he surely must put them on when he returns to his village, certainly at a time like this! Nearly everyone has them on, but his arm is bare!

Finally the people chop the bamboo poles away and lower the coffin with rattan ropes.

The sun is hot, and there will be many more hours of activity around the grave. It will take a long time to cover the grave. No dirt is put in the hole; it's covered with logs and then a huge cone-shaped pile of dirt is put on top of it. There will be an entire afternoon (and maybe on into the night) of drinking, of playing the gongs and calling on the spirits. . . . I'm sure you've seen enough. I know that I have!

First, we must say good-bye to Y Sim. He sees that we're leaving and comes to shake hands. It's almost as though he realizes that these heathen practices are to no avail, but yet he doesn't seem to have come over to the Lord's side either. Our thoughts and prayers are with him as we leave.

I'm sure no one need explain any further about the darkness in which these people live. . . . You've felt it for yourself! . . . And I'm sure it will be hard for you now to listen to anyone who tries to say, "Leave the heathen to their beliefs. If they're sincere, that's all that's necessary; they're happy!"

Happy? Before you could believe that, you would have to blot out what you've seen and heard today—the wailing and desperate crying of these people as they call on spirits that cannot help them.

Please pray for the village of Buon Kla, and especially for Y Sim. We hope that before long we'll have the joy of leading him to Christ.



Carey's Plea Against Retrenchment

In the early days of the Baptist Missionary Society in Britain, when the home churches were facing enormous difficulties, William Carey, pouring out his life in the great task committed to his care, wrote to his colleagues who had sent him out: "I intreat, I implore our dear brethren not to think of the petty shopkeeping plan of lessening the number of stations, so as to bring the support of them within the bounds of their present income, but to bend all their attention and exertions to the great object of increasing their finances to meet the pressing demand that divine Providence makes on them. If your objects are large, the public will contribute to their support; if you contract them, their liberality will immediately contract itself proportionately."—BIBLICAL MISSIONS.

The Missionary Burden

*I stood before lost souls today:
Souls bound by sin, held in Satan's power—
No hope within.*

*I felt the web of heathen customs
Woven to bind the souls of men,
And realized Christ's power alone
Can break these bonds of sin.*

*I looked from face to face to find
Some trace of joy or peace—
But none could find.*

*My heart was crushed,
For these were souls whom Jesus died to save!
My heart cried out:
"O God, if only I could believe for these
That they might live!"*

*The answer came:
"It cannot be,
But I can live My life through thee. . . .
Prevailing prayer in Jesus' name
Will set these captives free.
I have no other plan!"*

*Souls—LOST SOULS
Unless set free will be lost for all eternity.
Will you heed their cry,
Or in their darkness will you let them die?*

—HELEN G. MCGARVEY.

The above was written during an evangelistic effort in Shinji, Japan. Hundreds of children came to see the pictures during the children's hour, but the adults paid no attention to messages given at street meetings, nor would they attend the regular services. Apparently the meetings failed in their objective; yet the following week thirty-six new people attended the regular gospel service in the little church at Shinji.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Signs of Spring

In the springtime everything takes on new life. Why not the Sunday school?

New life can come to your Sunday school in many ways. It can come through renewed interest and consecration, through new efforts and achievements, through warmhearted visitation, through pointing some lost one to the Lord Jesus. This is new life indeed! Have you witnessed this life in your school during the past months? If not, may the pulsating life of springtime urge you on to seek opportunities to bring new growth and life to your school.

Spring is also a time of freshness and beauty. It is all around us. How about your Sunday school? Is it clean and shining? Does it really welcome those who enter its doors? Does it reflect the joy and delight of the message we have to give of abundant life in Christ?

With signs of spring to encourage us, why not begin with a pickup? First, imagine you are a visitor and take a tour of the building from stem to stern. Look it over through the eyes of a first-timer.

Take a look at the top of the piano in your department. Is it a catchall? How are the flannelboards—faded and frayed a bit? And what about those unsightly stacks of old papers and materials? Have you looked under the pulpit lately? How about the cupboards—neat and orderly? What about those dusty relics of Christmas

decorations, remnants of VBS and other leftovers that so often clutter up a corner?

If your Sunday school rooms can't pass the test of spring freshness, how about planning right now to do something about it? Perhaps you can enlist others. And along with the pickup you might even paint a room, varnish a table, mend a chair or launder the curtains.

And to keep that spick-and-span appearance all year you will need to have an orderly system of caring for materials. If you are fortunate enough to have a room for this purpose such as they have in Louisville, Kentucky (lower left), you can build cupboards where materials can be kept and checked out when needed. But perhaps your space is limited. Then why not use your ingenuity as they did in Lincoln (Havelock), Nebraska (lower right), and build a clever supply office in an otherwise unusable area in the basement. The secretaries not only have a place to work but everything is in its place.

How about it? Don't you think the Lord's house should have a spring cleaning as well as our own homes? "I was *glad* when they said unto me, Let us go into the house of the Lord."

Spring Projects

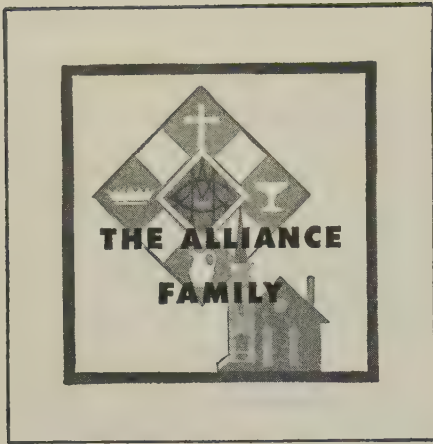
- Spring pickup.
- April campaign with a Loyalty emphasis. The purpose of the campaign is to encourage the entire Sunday school membership to stay for the worship service. The National Sunday School Office, 260 West 44th Street, New York 36, N. Y., will supply you with additional help for the project on request.
- National Family Week, May 5-12. This special week of family emphasis is promoted by the National Sunday School Association and has as its theme, "Present Christ in the Home." Tips for workers, bulletins, postcards and posters will be available to the churches. Samples will be sent on request.
- Be sure that your planning is under way for VBS.

Supply room and office, Louisville, Ky.



Ingenious use of space in Lincoln, Nebr.





CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. E. E. Stewart sailed from New York March 12, returning to French West Africa for their fourth term of service. They first went to the field in 1946. They will be teaching in the Bible school at Telekoro.

New Church Started on Long Island

A new Alliance church was recently opened at Commack, Long Island, near Smithtown. Services are temporarily being held in the Commack firehouse facilities, Jericho Turnpike. This is an extension project of The Christian and Missionary Alliance Church of West Hempstead, N. Y., and the pastor, Rev. Charles W. Shepson, would appreciate receiving the names of persons in the area who would be interested in this fellowship. Mr. Shepson's address is 62 Morton Ave., West Hempstead, N. Y.

Church Dedicated at Atlanta, Ga.

The new Adams Park Alliance Church of Atlanta, Ga., was dedicated during



Rev. and Mrs. E. E. Stewart
French West Africa

a week of special services conducted from January 20 to 27 by the pastor, Rev. Clarence Drake, Rev. T. G. Mangham, Sr., District Superintendent, and Dr. David J. Fant, Jr., executive secretary of the New York Bible Society. Visiting ministers of local Baptist, Methodist and Presbyterian churches brought greetings on the opening Sunday of the special services.

Strategically located in a splendid residential area and within one block of a multimillion-dollar shopping center, the new church is of modern brick construction and cost \$60,000. It includes a beautiful sanctuary seating 260 persons and Sunday school facilities for more than 300 persons. The church was designed and built under the supervision of the pastor.

This congregation was formerly known as the West End Alliance Church. It began as a pioneer extension project of the First Alliance Church of Atlanta six years ago with Rev. L. W. Burnette as the first pastor. In the past three years the congregation has grown to the extent that new facilities were necessary.

Adams Park Alliance Church, Atlanta, Ga.



Letters

The Issue in Desegregation

I should like to take issue with "It Doesn't Take Courage to Ride a Bandwagon" (February 27) as sharply as I can.

Mr. Notson speaks of the "right of race consciousness." What does he mean by this? Is a Negro to be conscious of his black skin and proud of it? Why then are not blond people to be proud of their blondness, or short, stubby people to be "conscious" of the way their body build sets them apart from others? . . .

Is the Negro to be proud that he was brought to this country forcibly in slave ships, and that he served the white man as chattel, that he produced the beauty of Negro music out of the twisted lips of pain, that he is uneducated because he is barred from the best schools, poor because he is barred from most jobs except the most menial ones?

The issue in desegregation is whether born citizens of this country shall be able to be proud of and conscious of themselves as Americans, in every sense of that word. Desegregation is for equality in certain legal rights of citizenship which for too long have been a legal fiction. As Notson rightly observes, forced segregation by law stamps a people with the brand of inferiority. . . . By what stretch of the imagination can he imply that the Supreme Court issue declaring Negroes have a right to attend public schools with whites is a law which Christians cannot support, a "carnal measure" with which "spiritually-minded people" will have nothing to do? How can he say, by implication, that such measures show "prejudice against the white race"? . . .

He asks whether God's ultimate purpose will be achieved when racial distinctions are lost. . . . Whatever God's plan includes, it certainly demands a unity in which barriers between Jew and Gentile (and by implication any and all barriers between men) are broken down in Christ (Eph. 2:11-18). . . .

As for his contention that social questions "stir up such deep feelings" that nobody can take sides in them—that is to beg the question. So do religious questions, when men take religion seriously.

His argument that a "great-spirited man, while conforming humbly to the restrictions placed upon his race, renders such valuable service to mankind that he transcends all barriers and is honored by all men" also avoids the issue. Why should Christian citizens (and a Christian is a citizen—Rom. 13:1-7) be called upon to "keep off the bandwagon" which seeks to reduce some of the unfair and discriminatory restrictions legally placed upon that man? Furthermore, Notson does not deal with the fact that many whites who extol George Washington Carver for his virtues praise him in part for the fact that he "knew his place." While acknowledging his work as a scientist, they would deny him the right of a human being to

(Continued on page 15)

THE ALLIANCE WEEKLY

Sunday

READING—Philippians 3:1-14.

TEXT—"This one thing I do, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (verses 13, 14).

I am sorry for the man who has got all his blessings and has no unanswered prayers and no reserve of faith and hope beyond the present hour. Like the painter who wept when he had reached his ideal because he could never rise beyond the present, so the heart loses its spring when it reaches its full desire. The Holy Ghost is always pressing us forward in holy aspiration . . . after greater things, that He may lure us on by the hopes He sets before us. Let us store the heavens with these waiting prayers and let life's perspective be crowned, height above height, with our unrealized blessings; that we shall praise Him as much for what He has not given us as for the blessings we have received.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Psalm 34:11-22.

TEXT—"The righteous cry, and the Lord heareth" (verse 17).

Life abounds with trials of all kinds. None are exempt; the righteous and the wicked alike are tried frequently and sorely. "Many are the afflictions of the righteous," and on this point there is no difference between the righteous and the wicked. The difference is seen in the latter half of the verse: "The Lord delivereth him out of them all." The wicked are not delivered out of their trials, but the righteous are. What a solace and support it is in every time of sorrow that we have the sympathy and companionship of the Saviour, and when the pressure seems the hardest deliverance is then the nearest. "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." The righteous have the Holy Spirit and the mighty power of God in trouble.—SELECTED.

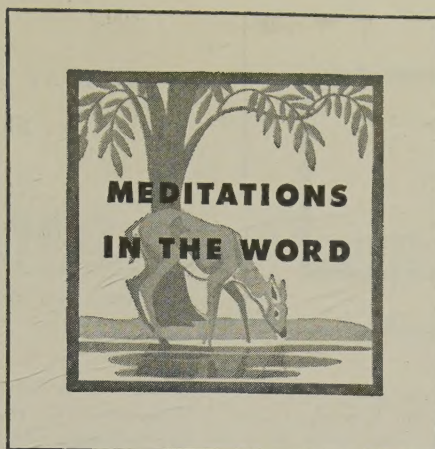
Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—2 Timothy 2:10-21.

TEXT—"A vessel unto honour, sanctified, and meet for the master's use" (verse 21).

Our true sanctification, our true holiness of heart, our true and full and final salvation—all lie in the rectification, the simplification and the purification of our motives. The corruption and the pollution of our hearts—trace all down to the bottom and it all lies in our motives: in the selfishness, the unneighborliness, the unbrotherliness, the ungodliness of our motives. We are all our own motive in all that we



Compiled by EDITH M. BEYERLE

do; we are all our chief end. It is just this that pollutes our hearts in the sight of God: and it is this that makes all we do so polluted in our own eyes when we look at ourselves with the eyes of God.—ALEXANDER WHYTE.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Psalm 42.

TEXT—"As the hart panteth after the water brooks, so panteth my soul after thee, O God" (verse 1).

I sought my Lord alone, not gift or grace;

And prayed, "Bring me by any road!"
My hungry heart would not be satisfied
Nor rest content in ought but God.

Before me lay a strange and joyless path;

Winding, steep, windswept and bare.
With tears I faltered, 'til a sweet voice said,

"Fear not, my child, I heard your prayer."

With lighter step I walked the shadowed way—

Nearer He came—I glimpsed His face!

All else was cross as worshiping I fell
On that lone road—His trysting place!

—MARGARET ARMSTRONG SMITH.

Pray for Indo-China, Thailand; North-eastern, Eastern and Central Canadian Districts.

Thursday

READING—Hebrews 12:3-11.

TEXT—"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (verse 6).

God is all-wise and He can see much further than we can. He knows what we need. He sees the tendencies to evil. He feels the rebellious spirit. This is why He permits all these strange things to come. They are all "need bes" for the help and blessing of those who will take them as from Him. There is such a thing as being benefited from everything that comes into the life.

There is another thing of rebelling when one cannot have his own way. How many walk in blindness because they will not receive correction from the hand of the Lord God. They act like peevish youngsters when they are hindered in having their own way. How the tears flow, how the "grumbles" roll, and how the nerves are ruffled. Why is this? Simply because God knows and sees that were they to receive all they want in their foolishness, they would suffer still more than they do suffer.—GOSPEL HERALD.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—2 Chronicles 7:1-10.

TEXT—"He is good" (verse 3).

Thus did the children of Israel worship God upon the completion of Solomon's Temple. And how truly they defined, in part, the character of our wonderful God; for He is only *good* in all of His dealings with His children, however much they may be tempted at times to think otherwise when tempestuous winds beat against their small life-crafts and threaten disaster. And only of the Triune God can this claim be made. The Son Himself declared, "None is good, save one, that is, God." To be sure, He made this statement to prove His own divine personality, but in so doing He also established the absence of goodness in any being save God. In Acts 11:22-24 we read "Barnabas . . . was a good man," and this pronouncement could offer occasion for questioning were it not for the words which follow: "and full of the Holy Ghost." Barnabas was good because he was indwelt and motivated by God the Holy Spirit.—PAMELI.

Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—1 John 3:11-24.

TEXT—"Let us not love in word, . . . but in deed" (verse 18).

Tony was the dirtiest little fellow you can imagine. Maggie, who sat next to him in school and was always very neat, considered him one of the greatest trials of her life. Every day the teacher gave the scholars a talk about their behavior and cleanliness. And every morning Tony, his face fairly beaming, would say with great fervor, "I'll be clean tomorrow; I'll be clean tomorrow." One day, when he was dirtier than ever, Maggie turned to him when he made his usual promise, "Don't talk, Tony, do it," she said sharply. . . . How many of us are content with talking of the great things we will do—tomorrow. Is there a duty to be done, is there a kindness we might do, is there a hard task awaiting us? "Don't talk; do it!"—THE YOUNG PILGRIM.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

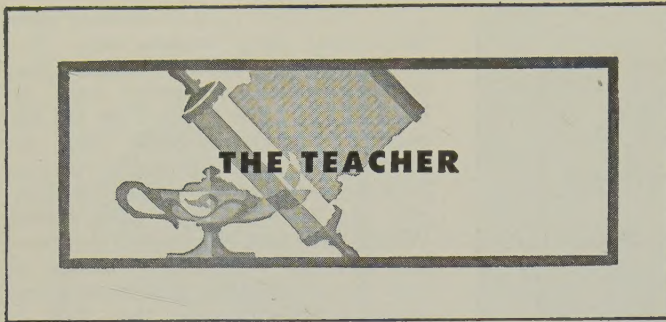
SUNDAY SCHOOL LESSON—APRIL 7, 1957

The Significance of Suffering

Matthew 26:26-29, 36-46

DEVOTIONAL READING—Isaiah 53:1-9

GOLDEN TEXT—"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."
—MATTHEW 26:39.



BACKGROUND AND LESSON ORIENTATION

The Satan-inspired plans of evil men had been brought to a climax. Judas awaited the proper moment to turn Jesus over to the Sanhedrin for the mock trial. Jesus had gathered His own into the privacy of the upper room. His great desire was to invest the Passover meal with new and rich meaning for them which might be recalled after His death. He was aware of the blindness of their minds, the false hopes in their hearts and the human weaknesses that would soon scatter them as sheep without a shepherd. He was also aware of the lessons which those tragic hours would teach them when they were recalled. Peter was to be sifted as wheat but would be changed and strengthened thereby and made able to strengthen his brethren. Thus in His deepest misery the thought of the Son of God was for others.

SIMPLIFIED OUTLINE

1. *The Lord's Supper*—Matthew 26:26-30.
2. *The Denial Prophesied*—Matthew 26:31-35.
3. *The Gethsemane Agony*—Matthew 26:36-46.

KEY WORD ANALYSIS

(1) "My blood of the new testament"—to *haima mou tes diathekes* (v. 28). One misses the strength of this statement if he does not note the covenant aspect. The term "testament" (covenant) is used consistently to refer to the promises of God to Abraham and others in His declaration of His redemptive purpose in Christ. Here

Christ seals all of these promises in the cup of His blood (2 Cor. 1:20).

(2) "Sung an hymn"—*humnesantes* (v. 30), from the verb meaning to sing an hymn. The psalms were doubtless the foundation of these songs—Scripture put to music. One could hardly imagine Christ and His disciples joining in on one of our modern religious ditties.

COMMENTARY ON THE PRINTED TEXT

1. *The Lord's Supper* (Matt. 26:26-30).

The Passover and the Lord's Supper are historically related. Jesus availed Himself of elements on the table but gave them new meaning. The substance behind the profound symbolism "This is my body" is a matter of faith. Men reduce it to logic. This was the climax of the redemptive covenant made to the fathers, the moment of history toward which everything had been moving for centuries. It took Pentecost to make its full significance strike home.

When Jesus announced that He would not eat this meal again until He ate it in His kingdom, He may have referred to His presence which would grace the commemoration of this event in the church age, or He may have been speaking prophetically of His second coming when we shall be with Him in His kingdom. In either event, the Lord's Supper was prophetic in meaning and should be engaged in

with a spirit of anticipation, with view to the marriage feast of the Lamb.

2. *The Denial Prophesied* (Matt. 26:31-35).

Judas departed from the fellowship obsessed with his Satan-inspired plan. The rest would forsake Jesus in a matter of hours. In speaking to His own, Christ reminded them that the Messiah should be pierced as it was prophesied (Zech. 13:7). Yet Christ spoke with as much certainty of His resurrection as He did of His death.

Peter's claim to loyalty was sincere, but it was founded in his own strength. He felt bold in the seclusion of the upper room, but soon he would face the naked sword. His human courage was to melt like wax. His Spirit-endued courage before the Sanhedrin after Pentecost completely vindicated him.

3. *The Gethsemane Agony* (Matt. 26:36-46).

Insert at this point in the record the teaching of John 15-17. It was after these teachings they arrived at the

Garden. Since part of the training of the Twelve was for their future leadership of the church, these events would serve to give them an understanding of Christ's suffering and death.

They slept while the Son of Man underwent His deepest agony. Here the discerning reader feels like an intruder into the privacy of Christ's agony. Since redemption and the evasion of terrible suffering were mutually exclusive, it was in these moments that our High Priest learned the full meaning of human obedience through suffering (Heb. 5:8). If the spirit of Christ found some difficulty in rising to the moment of supreme obedience to His Father's will, where do we stand?

The victory of the flesh over the sleepy disciples was as complete as the victory of Christ's spirit over the obstacles to full obedience. Their crisis was yet to come. If they could not meet the test of sleep what chance had they with the test of active opposition? History has proved that the church often sleeps when it should be alert.

HELPFUL HINTS FOR LESSON PREPARATION

Studying this lesson with a Bible atlas will be helpful. A map of Jerusalem will show some of the places mentioned. Assuming that the upper room was inside the walls, many

think that the teaching of John 15-17 may have been near or even within the Temple area. The group then left the city and climbed to Olivet. Teaching within the context of some reality makes an impressive lesson.

LETTERS

(Continued from page 12)

sit down at the same table with them. Finally, while there is great virtue in submitting humbly to the limitations imposed upon us as creatures by God the creator, there is no virtue in submitting to the man-made impositions of prejudice and discrimination, especially when the Christian stands by and says the removal of such discrimination is none of his task.—PAUL S. ALLEN, JR., *Chicago, Ill.*

Your references to the racial issue show a keen insight and spiritual discernment. As both extremes are harrowing the back of the South I wish that there were more who could understand what you have well spoken.—REV. MILES C. WOOD, JR., *First Presbyterian Church, Statesboro, Ga.*



Dr. Olson's Hymn Arrangements Now Available

Dr. Lee Olson's arrangements of A. B. Simpson's hymns, "Even as He" and "To the Regions Beyond," have been published by Accent, 478 Sexton Building, Minneapolis 15, Minn., and may be secured from that address.

Local Conventions

Convening March 31–April 7

Sending missionaries to the foreign field is not alone a matter of making regular contributions to their support. A knowledge of their labors is also essential. Missionary conventions provide the best means of acquiring this knowledge. Nothing can take the place of hearing the missionary report in person.

Western Pennsylvania District

Gray, Pa. March 31–April 3
Central City, Pa. March 31–April 3
Johnstown, Pa. March 31–April 7
South Fork, Pa. April 4–7
Beaverdale, Pa. April 4–7

South Atlantic District

Raleigh, N. C. April 1–7
Louisburg, N. C. April 5

Southwestern District

Van Buren, Ark. March 31–April 3
Oak, Ark. April 4, 5
Ozone, Ark. April 6
Salus, Ark. April 7
Limestone, Ark. April 7

Central District

Muncie, Ind. April 1–7
Frankfort, Ind. April 4–7
Port Huron, Mich. April 1–7
Mt. Clemens, Mich. April 4–7
Morgantown, W. Va. April 1–7
Fairmont, W. Va. April 1–7

Western District

Westmont, Ill. March 31–April 7
Aurora, Ill. April 3–7

NYACK MISSIONARY COLLEGE

NYACK, NEW YORK

presents

1882 Two Diamond Jubilee Tours 1957

"World Missions in Review"

The Nyack Chorale

- March 29—*Philadelphia, Pa.*, 7:30 P. M., Church of the Open Door, 5455 York Rd.
March 30—*Altoona, Pa.*, 7:45 P. M., The First Baptist Church, 17th St. and 12th Ave.
March 31—*Huntingdon, Pa.*, 10:30 A. M., C. & M. A. Church, 11th and Moore Sts.
Clearfield, Pa., 7:30 P. M., C. & M. A. Church, 219 Merrill St.
April 1—*Johnstown, Pa.*, 7:30 P. M., C. & M. A. Church, 729 Wood St.
April 2—*Greensburg, Pa.*, 7:30 P. M., C. & M. A. Church, Westmoreland Ave. and State St.
April 3—*Pittsburgh, Pa.*, 7:30 P. M., C. & M. A. Church, 709 Union Ave., North Side
April 4—*Aliquippa, Pa.*, 7:30 P. M., Aliquippa High School
April 5—*Erie, Pa.*, 7:30 P. M., Erie Gospel Tabernacle, 145 W. 11th St.
April 6—*Warren, Ohio*, 7:30 P. M., Howland School Auditorium, Rt. 82 and 46
April 7—*Wadsworth, Ohio*, 10:40 A. M., C. & M. A. Church, 185 Humboldt Ave.
Akron, Ohio, 3:00 P. M., Garfield High School, Archwood and Brown Sts.
Orrville, Ohio, 7:30 P. M., C. & M. A. Church, Walnut and Chestnut Sts.
April 8—*Columbus, Ohio*, 7:30 P. M., Alliance Church, 49 E. 3rd Ave.
April 9—*Dayton, Ohio*, 7:30 P. M., Alliance Church, 64 Burns Ave.
April 10—*Lima, Ohio*, 7:30 P. M., C. & M. A. Church, 529 South Elizabeth St.
April 11—*Toledo, Ohio*, 7:30 P. M., Toledo Gospel Tabernacle, 22nd at Monroe
April 12—*Detroit, Mich.*, 7:45 P. M., Central Church of C. & M. A., 490 W. Forest Ave.
April 13—*Hamilton, Canada*, 7:45 P. M., Delta Tabernacle, King St. E. and Rosslyn Ave.
April 14—*Toronto, Canada*, 11:00 A. M., 3:00 P. M., Avenue Rd. Church, 243 Avenue Rd.
7:00 P. M., The Alliance Tabernacle, 2026 Yonge St.
April 15—*Buffalo, N. Y.*, 7:30 P. M., Kensington Alliance Church, 669 Kensington Ave.

The Missionary Crusaders

- March 29—*Richmond, Va.*, 7:30 P. M., C. & M. A. Church (West Side), 2700 Stuart Ave.
March 30—*Reidsville, N. C.* 8:00 P. M., Citty Chapel, 308 Lindsey St.
March 31—*Greensboro, N. C.*, 11:00 A. M., Greensboro Gospel Tabernacle, Edgeworth St.
Winston-Salem, N. C., 3:00 P. M., C. & M. A. Church, 1st at Church St.
High Point, N. C., 7:30 P. M., Gospel Tabernacle, 225 Willowbrook St.
April 1—*Lexington, N. C.*, 7:30 P. M., Alliance Church, 287 W. Fifth St.
April 3—*Jacksonville, Fla.*, 7:45 P. M., C. & M. A. Church, 36 W. 18th St.
April 4—*Daytona Beach, Fla.*, 7:30 P. M., The Alliance Church, Ridgewood and Arlington
April 5—*Sanford, Fla.*, 7:45 P. M., C. & M. A. Church, Park Ave. and 14th St.
April 6—*Delray Beach, Fla.*, 7:30 P. M., C. & M. A. Church, S. Military Trail
April 7—*Miami, Fla.*, 11:00 A. M., Miami Gospel Tabernacle, 3270 N.W. 5th Ave.
April 8—*Fort Myers, Fla.*, 7:45 P. M., C. & M. A. Church, Jackson and Liberty Sts.
April 9—*St. Petersburg, Fla.*, 7:30 P. M., The Alliance Church, 5000 Tenth St., N.
April 10—*Orlando, Fla.*, 7:30 P. M., C. & M. A. Church, 441 S. Delaney St.
April 11—*DeLand, Fla.*, 7:30 P. M., C. & M. A. Church, S. Florida at Armstrong
April 12—*Savannah, Ga.*, 7:30 P. M., C. & M. A. Church, 32nd and Drayton Sts.
April 13—*Wilmington, N. C.*, 7:30 P. M., The Alliance Church, 602 Orange St.
April 14—*Portsmouth, Va.*, 7:45 P. M., C. & M. A. Church, 1500 Deep Creek Blvd.
April 15—*Wilmington, Del.*, 7:45 P. M., C. & M. A. Church, 504 West 5th St.

Eastern and Central Canadian District

Belleville, Ont. March 31–April 7

Western Canadian District

Vancouver, B. C. March 31–April 7

Pacific Northwest District

Yakima, Wash. March 31–April 7
Ellensburg, Wash. March 31–April 7
Roseburg, Ore. March 31–April 7
Veneta, Ore. March 31–April 2
Coos Bay, Ore. April 3–7
Wolf Creek, Ore. April 3–5

Help Wanted

An opportunity presents itself to a Christian young woman for interesting work in the field of religious journalism. Requisites are: stenographic experience, accuracy in typing, a good education and a Bible background. Write THE ALLIANCE WEEKLY, 260 West 44th St., New York 36, N. Y.



Health training must begin in Africa's bush schools

New Standards for Congo Youth

YOUNG people in Congo have no wholesome social life, nor is there provision for their participation in constructive activities. Moral standards are so low that drinking, lascivious dancing, adultery and fetish worship are commonly accepted as proper. There are no libraries, gymnasiums or playgrounds.

Boredom of village life has driven multitudes of young people into the cities. There the temptations awaiting them are strong. Such diversions as are offered them are all forms of commercialized vice. To deal with this serious situation the authorities now forbid any young person to move into a city unless he has proof of employment or has been accepted by some school which offers courses not available in a village school.

In the villages idleness prevails. While the temptations are not as lurid they are just as degrading as those in the city. Those who seek employment in the lumber camps and on the plantations are separated from tribal and family supervisions which ordinarily are a restraining influence. Immorality is the rule in such places.

When young people turn to the Lord they are encouraged to enter a mission school. The Bible is part of the curriculum and the students memorize whole passages, storing the Word in their hearts. In an atmosphere of prayer they attend classes and join in singing joyful gospel songs. Chapel services and evangelistic meetings are times of heart searching. Students who are not yet established Christians are led into a vital relationship with Christ.

Trained in organized sports while in school and familiarized with club work, these students are being prepared to assume leadership among the youth of their home villages. They form a nucleus for the establishing of righteous standards. To overcome the contaminating elements of moral uncleanness they must be taught to take the offensive to "overcome evil with good." Missionaries require abounding energy to do work among the youth. As you pray for Africa remember the young people and those who work with them.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada